

19.
The Shadows of Christ.

BEING THE
SUBSTANCE
OF A
DISCOURSE

Delivered in

The North of Ireland,

In the YEAR 1751.

By JOHN CENNICK.

The Law had a Shadow of good Things. Heb. x. 1.
The Example and Shadow of heavenly Things. Heb. viii. 5.
The Shadows flee away. Cant. ii. 17.
In Christ shall all Fulness dwell. Col. i. 19.
In whom are hid all the Treasures of Wisdom and Knowledge. Col. ii. 3.

D U B L I N ;

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T H E

Shadows of Christ.

COL. ii. 17.

Which Things are a Shadow, but the Body is of Christ.

N most of St. Paul's Epistles he labours to prove, that all the Scriptures testify of *Christ*. That he is the *Lord* and *God* so often spoke of therein, and that the whole Law, the Sacrifices, the Sprinkling of Blood, the Priest, the Vestments, the Festivals, the New Moons, the Sabbaths, the Ark, the Temple, and whatever was contained in the *First Covenant*, were not the Substance, but only Figures of the true, namely, *Jesus Christ, in whom is found all Fulness.*

In like Manner, before the Law God spake to the Fathers in Similitudes, and under Types and Sha-

dows manifested his Redemption to them, and but to a very few was the Salvation shewn plainly, and without a Veil.

In former Ages therefore, compared with these Days of *the Son of Man*, *Christ* was preached, but darkly, and the good People of those Times were shut up under the Law to the Faith which was afterwards revealed, and taught plainly in our Saviour, and by all his Apostles and Disciples.

I suppose much of God's Dealings with *Adam*, *Noah*, *Job*, *Abraham*, *Isaac*, and *Jacob*, is therefore handed down through so many Ages as Shadows of his gracious Dealings to us in *Christ*; and especially the Offerings (which were most early of all others, and used two thousand Years before *Moses*) kept up in the Minds of the People, the Idea of being saved by the Death of another, and made clean by Blood. This the Ordinances and Dispensation of the Law only explained a little more, and pointed out clearer the Antitype *Jesus*. This is plain from the Scripture; for when *Moses* was in the Mount with *God*, he saw how the *Serpent's* Head should be bruised, and Sin and Death abolished: and therefore when he was ordered to make the worldly Tabernacle and regulate the Sacrifices, Priesthood, and Divine Service, he was charged to do it after the *Pattern* which was shewn him; and thence it is, that to force a strict Observance of the Rites and Ceremonies then in Use, *Moses* delivers the Ordinances and Statutes, saying, Thus and thus shall it be done, and adds, *All these Words the Lord commanded Moses*. This served to enlighten a little such as walked under that cloudy Dispensation, and those who searched diligently among the Prophets, and who ventured behind the Vail, found out that *God* would provide a *Lamb*, and make his
Soul

Soul an Offering for Sin, and by his Stripes heal the Heart of his People, and in his Blood, like a Fountain, wash away the Sin and Uncleaness of the World, and therefore boldly testified of Him, and taught the People of the coming of a Priest who should abide for ever, and who was mighty to save. They mention'd the bringing in of a Law and New Covenant, that could give Life and Salvation, and which should be everlasting; and the shedding of Blood which could make an Attonement for the Soul. By this Means many died in Faith, having only seen the Saviour afar off, having wished to see the Days that we see, but did not see them, and to hear the Words which we hear, but did not hear them.

However many professing Christianity now are ashamed of it, yet it is most sure and certain, that the Lord, so often named and mentioned in the Bible, the *Jehovah*, the God of the Prophets and Fathers, the Maker of Heaven and Earth, the One God, the Holy One of Israel, is no other than the same Person who having often appeared to the Patriarchs and to the Church in the Wilderness, as a great King, as an Angel, as a Cherub, in Fire, in a Cloud, &c. in these last Days appeared in the Form of a Servant, and was called *Jesus Christ*; and though Men will venture to think low and meanly of Him, and suppose some Being or Name greater or higher than He, they must one Day bow the Knee to Him with Shame, and know, *that there is no Name above his Name in Heaven and Earth, or under the Earth, nor in this World, nor in that which is to come.* He is truly low in respect of his Humanity, for in that He humbled himself, but is nevertheless truly and everlastingly God, *over all blessed for ever, Amen.*

Some of the first *Shadows of Christ* appear even directly after the Fall ; for as soon as *Adam* and *Eve* had sinned and were sensible of it, they endeavoured to hide themselves behind the Trees, and made Aprons of Fig-Leaves to cover their Nakedness. It was indeed a poor Robe, and what the least Wind could have blown away, and the least Finger have torn, but such is all the Righteousness of our making ; it may serve to please ourselves, and such short-sighted People as are in the same State with us, but the smallest Blast of the *Lord's* Mouth would make it all flee away like a Cobweb, or Chaff, or Smoke out of the Chimney, and we should be left naked and bare. Therefore when *God* forgave *Adam*, and comforted him with the Promise of healing the Breach by the *Seed of the Woman*, He no doubt taught him to offer Sacrifices, and so preached to his Family and Children, that by means of Death and shedding of Blood the Sinner should be saved ; and then the *Lord* made them Coats of the Skins of the Beasts, and cloathed them. It is not said, He taught them how to make their Coats, but made them himself ; signifying, that no Covering we can make ourselves will hide our Shame from him, or be right in his Sight : He must do it himself, He must cloath us with Righteousness as with a Raiment, and *Woe be to them that cover not themselves with the Covering of his Spirit*. We are so far from being capable of covering our Sin, or making ourselves righteous, that we even cannot help to do it. As it was said of the Altar, *Thou shalt make it of whole Stones, thou shalt not lift up a Tool upon it, if thou lift up thy Tool upon it thou hast polluted it*, so may it be said in this respect, thou must have it wholly of him, a perfect Righteousness,

teousness, long and down to the Foot, quite complete, and fit to hide all Iniquity, and having no room to add any of our own to it. To think of obtaining Part of this to make ours entire, would be *to take the new Cloth to mend the old Garment*, which may not be. As the Fleece of the Victim offered in Sacrifice was *Adam's Coat*, so *Christ* being stripped naked and offered up on the Altar of the Cross, takes his true Fleece, his Righteousness of which he seemed divested when he was made Sin for us, and numbered with Transgressors, and this he gives and imputes to cover their Nakedness for whom he was made a Sacrifice. *Buy of me, he saith, Raiment and ye shall be clothed, and the Shame of your Nakedness shall not appear.*

Thus *Noah's Ark* was a Shadow of *Christ*; for when the Fountains of the great Deep were broken up, and the Windows of Heaven were opened, and every living Creature died in the Storm and Flood, a Sanctuary was prepared for such as believed, where they were safe, and when a Dove ventured out of the Ark she could find no Rest for the Sole of her Foot till *Noah* took her in again: So in the midst of a World, *where Satan's Seat is*, where Dangers are on every Side, where, by and by Hell from beneath shall open her Mouth, and the Wrath of God fall and burn up all the World, and put the Nations of the Earth in the greatest Distress, *Jesus* is an Ark of Refuge, whoever gets in there shall be safe, let the Storm come when it will, *the Gates of Hell shall not prevail against them*; his Wounds are the open Way by which we escape, and a Soul once entered in by Him, shall be secure in Eternity. Have any been so foolish to leave him and go again into the World? I know they can have no Rest for the Sole of

their Foot ; they may wander to and fro like the Dove, but must return to the *Ark*, and our heavenly *Noah* will put forth his Hand and take them in, till the Storm be over-past.

The sparing of *Isaac* and offering a Lamb in the stead upon *Mount Moriah*, was also a Shadow of *Christ's* dying as a Lamb in our stead. *Abraham* had prepared the Altar, the Wood, and the Knife, and *Isaac* was bound and laid thereon, and his Father's Hand was stretched out to sacrifice him, when an Angel interposed and shewed him a Ram caught in the Thicket, which he took and offered up in his room, and *Isaac* was unbound and saved alive. By this the *Holy Ghost* sets forth our State ; the Altar was prepared, as it were, our Sins were like Fuel ready to have burned us up, and would have brought on the Wrath of *God* like a River of flaming Brimstone to kindle it ; the Sword was drawn and held out, the Sinners bound down by *Satan*, with the Chains of our own Sins, when *Jesus*, like a Lamb caught in the Thicket, cried, *Forgive them my Father*, and unbound and forgave us, stretched out his Hands upon the Altar, and was fastened thereon with Nails, when the Sword awaked upon him, and he expired loaded with our Sins, and in our stead died, so making an Attainment.

When *Sodom* and *Gomorrab* was destroyed by Fire, a Cave in *Zoar* was found for *Lot* and his Children, and this also was a Shadow of *Christ* : For when guilty Souls are warned to flee from Wrath to come, when they leave the World, which *John* calls spiritual *Sodom* and *Egypt*, and under a Sense of their own Sin tremble, and do not know where to escape, the *Holy Spirit* shews them the Wounds of *Jesus*, His Arms extended and held out,
like

like the Wings of a Hen, are a happy Shelter in such a Time of Need. That smitten and cleft Body of his is then like the *Shadow of a great Rock in a weary Land, a biding Place in the stormy Wind and Tempest. Is it not a Little One, says Lot of Zoar, and my Soul shall live?* So we who believe in *Jesus* sing with Understanding,

*Ye gaping bloody Wounds to me
How dear are ye and sweet,
In you I've found for evermore
A small but safe Retreat.*

The Manner in which *Isaac* blessed his Son *Jacob* must also be observed as typical; for he intended to have blessed *Esau*, and sent him out to fetch Venison, that he might once more eat of his Son's Labour, and impart his Blessing to him before he died; in the mean time *Rebecca*, the Mother of *Jacob*, got ready Meat for her Husband, and made her Son *Jacob* carry it to him in the Name of *Esau*, and lest he should handle him (for *Esau* was an hairy Man) she put the Skin of the Kid which she had killed about his Hands and about his Neck, and sent him to his Father, who though he was old, and his Eyes so dim that he could not see, yet when *Jacob* spoke he questioned the Voice, and though he felt his Hands, and knew they felt like *Esau's* Hands, yet he was not reconciled to his Voice, because, saith he, *it is the Voice of Jacob*, till as he stood near his Father, he smelt the Raiment of his elder Son upon him, and that overcame the good old Man, O, he cried, *it is Esau, the Smell of my Son's Raiment is as the Smell of a Field which the Lord has blessed*, and then he blessed his Son in the Name of his Father's God, with

with all the Blessings he could wish his Son, *yea and, he adds, he shall be blessed.*

Thus when *Jerusalem*, our Mother, invites us by the Gospel to venture into the Presence of our *Heavenly Father* and get his Blessing, a poor Sinner may easily be afraid, like *Jacob*, lest he should meet with a Curse, and not a Blessing; for he may think, my Father knows my Voice would be the Voice of *Jacob*, the Voice of a lost and ruined Sinner, whose best Sighs, and Tears, and Prayers have so much Sin mingled in them, that in Justice I might expect Wrath rather than a Blessing at his Hands. This is true, but do as *Jacob*, put on thy elder Brother's Raiment, put on the Righteousness of *Christ*, and thou shalt be blessed with all the Blessings in Heaven above, and in the Earth beneath, *yea and thou shalt be blessed.* With all *Jacob* could have done, he had certainly failed had he not put on *Esau's* Raiment, for this was the only Means of his prevailing. Do all thou canst, imitate the Voice of a Saint, speak like an Angel, and put on the most strict, holy, and devout Form, and *God* will behold thee afar off. Thou wilt be treated as a Hypocrite, and be scattered in the Imagination of thy own Heart, but *put on the Lord Jesus*, just as he stood in thy Sins before the Judges, so stand thou in his Righteousness, and *God* shall call thee *Fair*, his Blood and Obedience makes such a happy Alteration, that whoever puts on this Raiment and are invested with this Robe, may stand bold before the Throne, without Spot or Wrinkle or any such Thing, and all the Blessings *God the Father* has, all the Blessings *God the Holy Ghost* bestows, and all the Blessings *God the Son* purchased for them, shall come upon them in Time and in Eternity.

The *Paschal Lamb* was still a brighter Emblem of *Christ our Passover*, and more lively pointed out the Deliverance thro' his Blood.

This was an Ordinance appointed the last Night the *Children of Israel* were in *Egypt*, and at the same time that the First-born were slain. They were ordered to take a Lamb of the first Year, without Blemish or Spot, and to roast the Flesh and eat it with bitter Herbs, leaning upon their Staves, and to sprinkle the Blood of it upon their Door Posts, which was to be a Sign to the Destroying Angel as he passed by at Midnight, to spare that House. They were to eat it with bitter Herbs, to remember their cruel Bondage in *Egypt*; and to lean on their Staves, to put them in mind they were Strangers, and on a Journey. Accordingly at Midnight the Angel passed thro' the Land, and slew the eldest Person in every House, but only where the Blood was upon the Door there all was safe and preserved.

When *Jesus* saw our Affliction under the Iron Yoke of *Satan*, and pitied the lost World, and was come down to save it, He became *our Passover*. He was of the first Year, that is, innocent, and a pure Virgin, born of a Virgin. *He was without Blemish and without Spot, no Iniquity was found in him, nor was any Guile in his Mouth.* Such a Lamb God prepared, and that Night when he opened the Way for our Deliverance, He was roasted, as it were, and scorched up with burning Anguish and the fiery Wrath of God, so that *his Tongue cleaved to the Roof of his Mouth, and his Moisture was like the Drought in Summer*, while his Feet looked red with Heat and Pain, and like Brass, burning in the Furnace. In this Condition he died, and poured out his Blood upon the Ground; and this was done on that very Day wherein the *Jews* from Year to Year killed their Paschal Lambs. All

All who would escape in the Day of Judgment keep his Passover ; for the Destroying Angels, each with his destroying Weapon in his Hand, now watch only for the Word, and in one Night they would smite according to their Charge, *small and great, old and young, Maids, Women, and little Children* ; but for the present they forbear, as well as those who have Power over the Winds, that they may not hurt the Earth nor any green Tree, till *Jesus* has marked his People, and sprinkled the Blood of the true Passover. We here eat his Flesh by Faith, to the saving of our Souls, it becomes *Meat indeed*, and is the Foretaste of the *Marriage Supper of the Lamb* ; but we eat it with bitter Herbs, namely, we meet with many bitter Trials and Troubles in this *Spiritual Egypt* from the *World*, the *Devil*, and those round about us : We eat it leaning on our Staves ; for though we may be happy and at Peace about our Soul's future Estate, yet we may not forget that we are not at home, the Times of Refreshing we have here in this Life from the Presence of the *Lord*, are only like a Traveller's baiting at an Inn ; he forgets not he is upon a Journey, and hastens on ; so we have our Eye upon the *Continuing City*, the *New Jerusalem*, and are here *Pilgrims* and *Foreigners*, and therefore in our best Comforts, in our most happy and convenient Places, we remember that we are yet *in the Days of our Pilgrimage*, and following our *Saviour out of the Camp*, and this Mind continues till we lay down our Staves, and finish our Journey at the Haven where we would be. Again, *the Blood of sprinkling* is upon our Door-posts, *we are sealed thereby to the Day of Redemption*, and are safe. It is *the Mark*, let the Destroying Angel pass by when he will, let the Tempest of the Last Day rise suddenly or slowly, he must not touch one come to the Blood
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of sprinkling. *Come not near any one, saith the Lord, on whom is my Mark.* Happy are the People who are in such a Case!

The Journey of the *Israelites* to *Canaan* affords us Shadows of this Kind noble and many. First, the Presence of the *Lord* went before the Camp till the Enemy pursued them, and then moved behind and was a Barrier between the two Hosts, till his Flock was landed on the other Side ; for thus *Jesus* goes before his Children and they follow him, and look to him, being led as a Flock by their Shepherd ; but when any Danger is nigh he always is between us and it, and promises *no Harm shall happen unto thee, neither shall any Evil come near thy Dwelling, till we are landed on the Shore where the Wicked cease from troubling, and the Weary are at rest.* Again, when they stood on this Side the Red Sea, they saw how the same Waters which saved them drowned all their Enemies. This is also a blessed Figure of the *Blood of Jesus*, for the same Red-Sea by which they who believe are washed, and by means of which they pass over and enter the good Land, destroys and drowns all their Sins, that else would have overtaken them, and made them again Captive, or pursued them to the Bar and accused them. All are like the dead Corpses of the *Egyptians*, of which *Moses* said, *these that you have seen to-day, ye shall see no more for ever !* All are drowned in the deep of this Sea, and shall be remembered no more.

Again. The Rock which *God* struck when the Waters gushed out, was another Shadow of *Christ*. The *Children of Israel* had now cross'd the Deep, as through a Wilderness, and were now come into a barren and dry Land where was no Water. The People and their Little ones, their Cattle, and what they had with them, was ready to die with Thirst,
and

and in this Distress they cried to the Lord, and he bid *Moses* speak to the Rock in the Sight of the Congregation, and smite it with his Rod, and as he struck it, the Waters flowed out of the Flint Stone as out of a springing Well; nor did this happen alone, but the Rock followed them, and afforded them plenty of Water till they came into a better Land. Just so in the midst of this howling Wilderness where is no Living-Water, and where else we must have perished, there the *Lord Christ* was the Rock, and it pleased *God* to smite him and put him to Grief. His Wounds were the smitten Places whence flowed the Rivers of the Water of Life, *Of this whosoever drinketh shall live for ever*, and this Rock follows his Children till they enter the *True Canaan*, and drink it new in the *Kingdom of God*.

In like manner the *Manna* was a Shadow of *Christ*. When they wanted Bread the *Lord* rained it down upon them daily, only on the Sabbath, and then it ceased. Our *Saviour* is the *True Bread which came from Heaven and gives Life to the World*. His *Flesh* is the *Hidden Manna*, which carnal Men know nothing of, but the *Holy Spirit* gives it those who are seeking the City which has Foundations. This is that we pray for in the *Lord's-Prayer*, *Give us this Day our Daily Bread*, or, as it is properly called, *our supersubstantial Bread*. Those who eat the *Manna* in the *Wilderness* are dead, with many of them *God* was not pleased, wherefore he sware, they shall not enter my Rest; but whoso eats of this Bread shall never die, he shall find it like the Bread *Elijah* eat, in the Strength of which he went that long Journey to *Horeb*. So whoso is Partaker of the *Flesh of Christ* he shall renew his Strength therewith, and endure to the End of his Journey and be saved, for it is *Meat indeed*. The *Israelites* had it rain'd down daily,

daily, to teach them their daily Dependence upon their *Dear Jehovah*; so we who believe feed daily upon *Christ crucified*, and without him we cannot do a Day. The Language of a faithful Heart is, *Give us this Day our Daily Bread*: They might not keep of it till the Morrow, for then it bred Worms and stunk, to teach us we may not live upon past Experience, but continue to live upon him who has been gracious, and will be so to the End. The Manna was small, to teach us not to despise the least Glimpse of Mercy, and *the Day of small Things*, the Crumbs that fall from his Table. It was sweet, like Wafers made with Honey, to shew, how precious and sweet *Jesus* is to a perishing Soul. No Bread is so sweet to a starving Man as the torn and broken Body of *Christ*, to one hungering after Righteousness, it is sweeter than Honey or the Honey-comb. On the Sabbath it rained not down, to teach us, in one eternal Sabbath we shall need the Manna no more so rained down upon us, we shall then see his Face, and sit down with him at his Table, and go no more out.

The *Brazen Serpent* which *Moses* lifted up was another Shadow of *Christ*. The Congregation in their Journey came into a Land where were fiery Serpents innumerable, and they were destroyed of Serpents till *God* contrived this Remedy. *Moses* made an Image of the Thing that had bitten and stung the People, and raised it high in the Camp, that all the most distant of the People could see it, and it came to pass when they were stung, if they despised the Cure and Means of Healing they died without Mercy, but whoever looked to the Serpent was healed. So was the *Son of Man* lifted up: He knew we were in the Land of this Wilderness, where Sins were like fiery Serpents and innumerable, and the
Poison

Poison he foresaw would corrupt and ruin for ever Body and Soul, therefore was he made in the Likeness of that which tormented and stung our Consciences, namely, Sin, as it is written, *He was made Sin for us*, and thus hung the *Holy One of God* upon the Cross, twisting and twining like a wounded Serpent, that all stung and hurt by Sin might look to him and be saved. Whoever despises the simple and mean Cure, and will sooner trust what he has procured with Art, Study, and Pains on his own Works and Righteousness, rather than the free Mercy vouchsafed by looking and believing in Him slain for us, such an one dies without Mercy, his Blood is upon his own Head. *Our Saviour* would have healed him, but he would not be healed; but where a poor distressed and pained Sinner feels the Sting of the Serpent, which is Sin, and wants Ease with all his Heart, and sighs for Salvation, such an one the *Holy Ghost* directs to look upon *Jesus*, and behold his Sufferings and Tears, to look into his Wounds and Stripes, and see his Sorrow which has been more than any Sorrow, and here he gets healing. The Pain of Sin dies away, the Anguish ceases, and the Tortures and Pangs of a dying *Jesus* put an eternal End to his own. *Look unto Him and be saved all ye Ends of the Earth!*

The *Ark* was a Shadow of *Christ*; it was overlaid with Gold, and contained the Tables of the Covenant, the Rod of *Aaron* that budded and bore Fruit, the Golden Censer, the Pot of Manna, the Urim and Thummim, and the Glory of *God*, but all was covered over with a plain coarse Covering of Goat's Hair and Badger's Skin, so that it would have been easy to have passed it, and not thought so great Treasure and such Mysteries were laid up there. So also is *Christ*. In him was all Fulness. He is
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our Covenant. *I will give thee, saith God, for a Covenant to the People.* All the Law and the Tables of the Old Covenant were not the Substance but a faint Shadow of that which God made in Christ, and by which we are his People and he is our God, and this is the Law of the Spirit of Life in Christ Jesus, and makes us free from the Law of Sin and Death. He is the Golden Censer, in which all our Prayers and Praises are offered up, and become like sweet Odours before the Throne, for these Odours are the Prayers of the Saints. He is our true Manna, as I have said. He is that Rod which budded and bore the Fruit of the Tree of Life. He is the Urim and Thummim, the Light and Perfection, the White Stone of which we learn the Mind of the Most High, and whereon are graven our new Names.

The Altar, the Candlestick, the Shew-bread were Shadows of Him. *We have an Altar, saith St. Paul, to which they have no Right who serve the Tabernacle.* As formerly, the Altar sanctified the Gift, so all what we offer would be abominable and offensive in the Eyes of him who can see no Iniquity, if the Altar Christ did not sanctify it.

*There's nought we can offer which he esteems good,
Unless it ascends in the Smoke of the Blood.*

But whatever we pray or ask is heard on Jesus's account, and for his Sake alone. There the poor Sinner offers his Sighs and Tears, and there the happy Soul, the King and Priest of God, offers his Songs of Joy, his Blessings and Praises, and is accepted.

The Candlestick was one, but had seven Branches which gave Light to the whole Sanctuary; so Jesus in the Church, with his seven Eyes and seven Spirits of God, lightens the Temple of God, and the

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whole Church in Heaven and Earth. He is the *Shew-bread*, which none might eat but the Priests alone, none but those who are anointed of the *Holy Ghost* to minister before *God*, and are Priests clothed in white Raiment, washed in the *Blood of the Lamb*, may eat of this Bread.

The *Sacrifices* were of all other the most lively Shadows of *Christ*. Every Morning a *Lamb* was offered, that was for the Sins of the Night, and every Evening another, and that was for the Sins of the Day; this was called the Daily Sacrifice, or Morning and Evening Oblation. Thus Day and Night a *Lamb* lay bleeding upon *God's* Altar, and the Smoke of his burning came up without ceasing before the *Lord*. Thus *Jesus* having offered up himself, the true *Lamb of God* which taketh away the Sins of the World, ascended to the Golden Altar in the Heavens, where Day and Night He appears in the Presence of *God* for us, as a *Lamb* that has been slain, attoning for the Sins of every Day, and making Intercession for his poor People. On the Feast Day of Expiation He was shadowed by a *Goat*, which always represented the Wicked, and when the *Goat* on that Day was brought into the Tabernacle, the High Priest laid his Hand on its Head, charging thereon all his Sins and the Sins of the Congregation of *Israel*, so did the other Priests, and then while they condemned it to be slain, they took a second *Goat* by the Horns and brought it out, and one led it into the Wilderness bearing away the Iniquity of the Congregation of *Israel*, into a Land uninhabited; mean while the other *Goat*, with a *Calf* or *Bullock*, was made a Sin Offering, while all the *Levites* blew their Trumpets, and all the People shouted for Joy, because now they

they saw their Sin carried away in the *Scape Goat*, and attoned for in the Sacrifice. This was fully accomplished in the Day when *Christ* was sacrificed, for then first the High-Priest charged him with all Sins and Crimes, the Chief Priests and Elders did the same, to which all the People consented; and after the High-Priest had said, *It is better that One die and the whole Nation perish not*, they dragged out the Victim black with our Guilt and Sin, for God laid upon him the Iniquity of us all, and he made his Death with the Wicked; and as he died making an everlasting and perfect Attonement for all Sin, his Spirit, like the *Scape Goat*, entered the State of the Dead, as into a Wilderness, and carried away all the Iniquity of the Land in one Day. This was the Day that the Lord had made, the Day of Expiation and making an End of Sin; and while He destroyed and cancelled Transgression, all the Priests of God round the Throne blew their Trumpets, and sung the New Song, *Salvation to the Lamb*, while all below shouted with barbarous, and all above with divine Joy.

The High-Priest that officiated yearly among the Jews, and was particular on this Day, was also a Shadow of our Good High-Priest; for he was chosen out from among his Brethren, that, being a Man like them, he might be merciful and compassionate: Also he was to wash his Cloaths, to put on his Head a Golden Crown or Mitre, with the Name of *JEHOVAH* written thereon, for that he represented God. He was also clad in a white Linen Ephod which reached down to his Knees, over which he had a Robe wrought with Gold, Scarlet, and Blue, and on his Breast the Names of the twelve Tribes; and thus dressed he took

of the Ashes of the Heifer, and the Blood of Bulls and Goats, and seven times sprinkled towards Heaven; and then having sprinkled all the Vessels of the Ministry, he sprinkled himself, and then entered in behind the Vail into the *Holy of Holies*, where he made Prayers for the whole Church, and at his Return besprinkled all the People with Blood, saying, *This is the Blood of the Covenant which God has enjoined to you*, and this was a Sort of Sign of Absolution.

This also was accomplished in our *Higb-Priest*, for first he washed his Cloaths in a bloody Sweat, he wore the white Ephod, which was the Shadow of Righteousness, only with this Difference, that He wore it down to the Foot, to signify the compleat Righteousness which he brought in; whereas the Righteousness of the Law was figured by an Ephod which reached only to the Knee, to signify the Imperfection thereof; *for the Law was weak, and could make nothing perfect*. His torn, mangled, and rent Body resembled the embroidered Robe, and upon his Breast he truly bears all his People's Names, they are graven on the precious Stone of his Heart. He only wears indeed the Name of *JEHOVAH* on his Crown. He is the *LORD*, the *Higb-Priest over the whole House of God*, yet was he made Man, and chosen out of the People a merciful and compassionate High-Priest, having experienced, and undergone, and proved the Force and Weight of all Temptations, Sins, and Afflictions, that he may pity and help us when we are tempted. And like as the *Jewish Priest* sprinkled the Blood seven times toward Heaven in making the Attonement, so did *Jesus*, in his scourging, in being crowned with Thorns four times, in his Hands and Feet, and lastly in the opening

opening of his Side, and thus has fulfilled all that was written concerning him, in his own Body, and *with his own Blood he entered the Holy Place, where he makes Intercession for us*, while his Spirit ministers in his Name, and brings the deep Sense of our being vile Dust and Ashes to our Hearts, (and this was meant by sprinkling Ashes on the People) and then reveals the Blood of *Jefus*, saying, *This is the Blood of the New Testament which was shed for you, and for many for the Remission of Sins*; and this is done at that happy Moment when a Soul obtains Pardon, and is justified by looking and believing in *Christ*.

The *New Moon Festival* was a Shadow of *Christ*; for when the New Moon appeared, then the People rejoiced, that now their Nights would be changed into Day, and all would be Light; so *Jefus* becomes our Sun by Day and our Moon by Night, and our Light shall go no more down. This comes to pass when he arises in the Heart, and dissipates and chases away the Darkness and Night of Unbelief and Heaviness, and we become enlightened by the *Day-spring from on high*. We thenceforth no more walk in the Night and stumble, but see our Way and know whither we go. Our Eyes are open, and we see the Sun of Righteousness is risen upon us, with Healing in his Wings: The Lord will be our Light and our everlasting Brightness.

The *Sabbath* also was a Shadow of *Christ*; for when that commenced, all Labour, Work, and Fatigue ceased, and they rested; so *Jefus* saith, *Come unto me and I will give you a Rest for your Souls*. We then enter the Preparation of the eternal Sabbath, and cease from all Self-workings and Stirrings of Nature, which have caused
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such Pain and Misery to our Hearts, and at last it has been but labouring in the Fire, and beating the Air, and like the Disciples who toiled all Night and caught nothing. *We have been in Pain, we have travailed,* saith the Prophet, *and brought forth Wind,* so is it with an awakened Soul till he has seen the Redeemer in his Sufferings and Labours. His Obedience, and Toil, and Servitude satisfies the Hungry, and affords a Rest to the Weary and heavy laden. The Moment we look to him in Faith, or come to him, we are at home, as it were, we have arrived at our Port, we have done with fruitless Labours, and strive no more to wash the *Ethiopian* white, or cleanse the Leopard from his Spots: We have found at once a Cure in the Blood of *Jesus*, that penetrates and pierces to the very Root of indwelling Sin, drives the *Old Dragon* from his Seat, and makes the fainting Soul free from the Bondage of Sin and Death, and he obtains a *Sabbath*, the Antepast of that which shall have no End, and this we have only in *Jesus*. *We that believe enter into his Rest, and his Rest is glorious.*

The Temple was yet another Shadow of our Saviour. Thither all the Tribes went up to worship God. *That was the House that God had chosen wherein his Name should be.* His Presence dwelt there. It was often called his *Holy Habitation*, his *Throne*. All Prayer must be made there, or looking toward the Temple; all Sacrifices offered there, and there only was the *Mercy-seat* and *Holy of Holies*; but all this was only in Shadow, for the *Most High dwelleth not in Temples made with Hands*, as saith the Prophet; but in *Jesus* is the true Temple. More than once

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our Saviour, speaking of his Body, called it *the Temple*; and this was the House which the Lord had pitched, and not Man, where he would dwell. *All the Fulness of the Godhead dwells bodily in him. The Name of God is upon him, he is verily the Lord and true God.* Here is the very *Mercy-seat*, where all find Mercy! Here is the *open Door*, namely, *in the Vail of his Flesh into the holiest Place of all.* Here all Prayer must be made, and looking to *this House*, turning to this *Lamb and Saviour* for Help, is the only Means of obtaining a Hearing. *If any have sinned and cannot come, if the Enemy have carried them away captive into a strange Land, and they cannot worship or pray to thee in this House, but shall turn and make their Prayer looking towards this House (said Solomon in his Prayer at dedicating the Temple) then do thou hear from Heaven and forgive.* Thus we find *Daniel* opening his Window in the Captivity, and looking toward *the Holy Temple at Jerusalem*, when he prayed; and the Angel tells him, from the first Day he sought the Lord, he was heard. Just so, if a Soul has sinned, and *Satan* has led him Captive at his Will, into a State far distant from the Lord, so that if he would give all the World he cannot come, he fails and is afraid and ashamed to venture, let him turn and look toward *the Temple*, let him look at *Jesus*, and see his Wounds, and Arms, and Heart all open to receive him, let him pray with his Face toward the *Crucified Jesus*, and he shall feel what Reality is in him, he shall know *He is gracious and merciful, and his Compassions fail not.*

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John says, *I saw no Temple in Heaven, for the Lord God and the Lamb are the Temple.* This is that of which *Solomon's* was only a Picture and Figure, *that* is destroyed, and all the Worshipers scattered, but *this* has Foundations, and shall be the *House of God* for ever, who so enters in hither shall go no more out.

The *six Cities of Refuge* and the *Sanctuary* were also other Shadows of *Christ*. His torn Head, his Back where the Plowers plowed and made deep Furrows, his Hands and Feet, are the *six Cities of Refuge*, his wounded Side is the *Sanctuary*. If you are convinced of your sinful State, are in Danger of the Wrath of *God*, and afraid lest the Avenger of Blood should pursue you, O fly to these Cities, there is room enough to harbour the whole World; fly like Doves before the Storm into the Clefts of this Rock, and you shall find the best Refuge. You have not many Miles to journey, you have no long Pilgrimage to undertake; you need not travel to *Jerusalem*, or *Medina*, or *Loretto*, *Jesus* is near to you, his Hands are spread out to embrace returning Prodigals, they are the Horns of the Altar, the only Refuge of poor guilty Sinners.

When *Joab* fled for sanctuary and took hold on the Horns of the Altar, he was dragged thence and slain; but no Man can pluck you out of *Jesus Christ's* Hands. Who have escaped thither are in Safety as long as the Sun and Moon endureth. The Remembrance of their Sin and past ill Life may make them blush for Shame, and force Tears from their Eyes, but no Avenger of Blood, no *Satan*, no Law, no Judgment can drag a Soul thence, *they shall dwell safely under*

der his Shadow, and none shall make them afraid.

In the same manner *Adam*, *Noah*, *Isaac*, *Moses*, *Joshua*, *David*, &c. in other Respects have been Shadows of our *Immanuel*. As by *Adam* came Death, Sin, the Curse, and Misery upon all born out of his Loins, so by *Christ* came the Restoration, Righteousness, Blessing, Happiness, and eternal Life, upon all born again of him, and who have received a New-Birth out of his Side, through the Spirit, the Water, and the Blood.

As *Noah* prepared the Ark and saved his Family, so *Jesus* has prepared also an Ark for the saving his Family, and is himself that great Salvation.

Like as *Isaac* also would marry his Wife out of a far Country, and sent for her with Camels, a Guard of young Men, and fine Raiment, Jewels, and Riches to adorn her, and Provision by the Way; so *Jesus* sends down into the World to invite us to be the *Bride*, the *Lamb's Wife*: He sends many Angels to guard and bring us home, his Righteousness and Merits are the Wedding Garment and Jewels which make us shine in the Marriage Chamber, and his Body and Blood is our Provision in the Way.

Moses was a Saviour, and led out the *Children of Israel* from the *Land of Egypt*, and from the *House of Bondage*; but *Christ* was a better Saviour, who saves his People from their Sins, and releases them out of the Hands of all Tyrants, Death, Hell, and the Grave, and will be their Saviour in Eternity.

Because of *Moses's* Weakness at the Waters he died, and might not enter the *Good Land*; he brought them into the *Wilderness*, and there left

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them ; and then *Joshua*, which is the same Name with *Jesus*, took them and brought them into the *Land of Canaan* over *Jordan*. Hereby God signified, that the Law brings People out as it were into a Wilderness, and there shews them their Sin and cursed Estate, and leaves them ; there we should have been left for ever, if our true *Joshua* had not vouchsafed to lead us over *Jordan* into the *Good Land* above ; for what the Law could not do thro' the Weakness of our Flesh, that *Jesus* does, and not only convinces the Soul of Sin, but brings Grace and Truth, Reality and Substance with Him, and at once looses the Captive from the Condemnation of the Law, cancels the Bond, and is our *Surety* and *Saviour*.

Above all the rest *David* was his Shadow, and that in so eminent a Manner that often *Christ* is called *David* in the Scripture.

David was a Shepherd, and when a Lyon and a Bear came and took a Lamb out of the Flock, he ventured his Life for the Lamb, and slew the Lyon and the Bear, and brought back the Sheep he had lost. Our *Good Shepherd* saw when the *Devil* like a roaring Lyon seized his Sheep, and though all the Heavens were his with all their Hosts, and the World with its numerous Inhabitants were to him, in Comparison, like a Drop of the Bucket, yet for that worthless little Drop, that poor Sheep, he ventured and lost his Life to save it : He made War with the Lyon and the Dragon, and overcame by his Blood, and brought back the Sheep upon his Shoulders which he had lost. *David* was also a King, a Priest, and a Prophet ; *Jesus* is the King of Kings, and Prince of the Kings of the Earth ; He is the King of Israel, the Prince of Peace, whose Kingdom shall have no End. *David*, indeed, was not of the Family of *Aaron*, nor the

the First-born of his Mother, but was called of God to minister in a White Ephod, and to burn Sacrifices before the Lord ; so Jesus was no Levite, but made a Priest by Him that sware and will not repent, saying, *thou art a Priest for ever after the Order of Melchisedech*. He only was chosen out of all in Heaven and Earth to offer the great Oblation, and he alone was found worthy to make Intercession for the People and to atone for Sin. He also was the Prophet mighty in Word and in Deed, and the Chief Doctor and Teacher in all his Father's House. His Doctrines, his Prophecies alone the Holy Ghost uses to awaken, help, and save the lost World. His Words are Spirit and Life. But the Time forbids me to add more, for all other blessed Men, all the Mysteries of the Law, all Offerings, Festivals, Sacraments, Washings, and Laws are Shadows of Him. He is our Righteousness, Holiness, Wisdom, Redemption, our Head, our Shepherd, our Master, our Elder, our Light, our Truth, our Resurrection, our Sun, our Guide, our Way to Heaven, our Door into the Sheepfold, our Saviour, our Maker, our Preserver, Mediator, Advocate, Peace, Rest, and Eternal Life ; He is our Foundation, our Doctrine, our Glory, our Lord God, and All!

He was once preached in Visions, in Shadows, and darkly by the Law, but now plainly and without a Vail ; now as the Crucified Lamb, as the Only One that can save, and cannot be set forth too openly, too distinctly and clearly ; for the Night is past and the true Light shineth, the Winter is over and the Shadows fly away, and He, our Lord Jesus, is set forth as a Propitiation for the Remission of Sins, and is and must be preached alone, by all his Ministers, as the Only Saviour, the First and Last, the Alpha and Omega, the Beginning and the End, without whom
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we can do nothing. He is our Eternal God and Creator, who for our Sakes was incarnate and made a Man, and is now our Father, Husband, and Brother, our All in All!

Whatever is sacred, or mysterious, or dear, in respect of Him, are to be esteemed little and invaluable; they are all Shadows, *but the Substance and Body is Christ. To whom be Glory for ever and ever.*

May you all possess him in your Hearts. *Amen.*

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